

of the possibility of the supernatural is but a fitting companion for all the rest of their so-called doctrines, based as they are, not upon the Scriptures as the word of God, but upon what they are pleased to label "science." Every principle that is fundamental to the Christian faith has been set aside, God Himself has been degraded and no knees are any longer to bow at the name of Jesus, nor tongues confess that he is Lord.

Dr. Bettex, one of the devout scholars of Germany, has summed up the whole situation in the following language: "Is there, according to this radical criticism, any inspiration? None! Any Trinity? None! Any fall into sin? None! Any devil or angel? None! Any miracles? None! Any law from Mount Sinai? None! Any wrath of God? None! Any prophecy? None! Is Christ God? No! Is the death of Christ vicarious? No! Did Christ rise from the dead? No! Has there been any outpouring of the Holy Ghost? No! Will there be any resurrection of all the dead, or a final judgment? No!"

Although we are not here to utter prophecies, but rather to study conditions, yet we may venture to express the humble opinion that the day is not far distant when this New Theology will follow into oblivion those systems which have gone before it, in antagonism to the truth of God. This does not mean that there will not be left some who are willing to believe it and risk their all upon it. I have often thought that it was through such means that God is moving for the separation of his true followers from the false professors in this world. But no Christian will ever be moved with fear lest the Word of God shall fall to the ground and come to naught. All of these movements are but instruments in the hands of God for the accomplishment of His wise purpose. God is still God, and His truth is still held in the Hand that is omnipotent.

New Orleans, La.

HOCUS-PO-COSITY.

With the new cult that is given the high sounding name of "Psychotherapy," the writer wishes to couple a word of his own coining—HOCUS-PO-COSITY.

The Presbyterians are not given to new-fangled notions—and but few of them pretend to be "wise above what is written," so it is a matter of surprise that one of our religious teachers, should claim two functions that have not either been claimed or exercised by any evangelical sect or denomination, since the days of the apostolic church.

That any man should claim in these latter days the power "to heal the mind diseased," except as physicians do, by using remedies that act upon the physical organs—is an assumption of divine power, that we do not believe God is granting to men in the present stage of this dispensation.

That any man should claim by his own dictum—to speak for God and "forgive sins," is an assumption of an attribute belonging to deity alone.

That a faithful minister of the word may say to a poor repentant sinner: "Believe in the Lord Jesus Christ with all thine heart, and thou shalt be saved," is but saying, what Jesus has revealed to man as a condition of salvation; but no power rests with any

man, be he Pope or Prelate—to forgive sin. And no Protestant who believes in the alone sovereignty of God can tolerate such an assumption on the part of any man.

I am ready to believe that as Christ's kingdom grows in power and influence, and the kingdoms of this world come more under the influence of the gospel, we are to see bestowed "wonderful gifts unto men," and great things will be done in his name." But at no stage in the Dispensation of Grace will God surrender to man, any part of his sovereignty.

Let us catalogue this new cult aright and call it HOCUS-PO-COSITY.

WM. LAURIE HILL.

Floral Manse, N. C., Feb. 18, 1909.

A TRIBUTE TO PRESBYTERIANISM.

The Kentucky Court of Appeals, in its recent decision in the well known Cumberland case before it, gave its opinion in a most elaborate document of more than fifty typewritten pages. The "opinion" was prepared by Justice Barker, of that Court, a man who is not a Presbyterian but a member of the Disciples' Church. The tribute to Presbyterianism which it contains is for this reason all the more remarkable. Its closing words are as follows:

"The history of the Presbyterian Church is the history of a very large part of what we know and enjoy of civil and religious liberty. The teachings of her faith are such as have always attracted to her the most lofty minds and the boldest spirits; in following her path through the pages of history, whether her votaries be called Lutherans, as in Germany, Huguenots, as in France, Covenanters, as in Scotland, or Puritans, as in England, they will always be found to be among the bravest and the best. As a religious organization, it had no compromise along the lines of conscience to make with power, and it could be deflected from the path of rectitude neither by the frown of authority, nor the blandishments of corruption. With the same indomitable courage, it confronted the haughty princes of the House of Tudor, and the crowned weaklings of the House of Stuart—with the same words of scornful condemnation it rebuked the sins of Messalina on the throne and the wanton in the street. Her path has led her oftener into exile than into favor with the great—oftener to the dungeon and the stake than to the pleasures of king's houses, or the friendship of courtiers. But under her searching gaze the shackles have fallen from the human mind, and the divine right of kings has shrunk to the mean thing it now appears. Wherever a battle was to be fought for human liberty,—whenever a forlorn hope was to be led, or a mine braved for conscience' sake,—whenever the blood of a martyr was needed as a testimony to truth,—her answer was always that of the prophet of old, 'Here am I; send me.'"

It is always a mistake to plan a single detail of another's life; the more entirely one avoids this, the safer is the relationship.—Edward Howard Griggs.